

The Alaskan Churchman

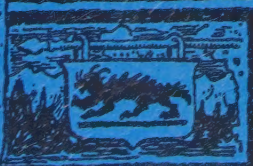
LII

JUNE, 1957

Number 2



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER



Missionary District of Alaska

Office
Box 441
Fairbanks, Alaska

THE BISHOP
The Rt. Rev. William J. Gordon, Jr., D.D.

THE SECRETARY-TREASURER
Miss Stella U. Burton

THE COUNCIL OF ADVICE
The Ven. Norman H. V. Elliott
The Rev. Henry H. Chapman
The Rev. Samuel A. McPhetres
Mr. Edward V. Davis
Mr. Harry Knights
Dr. W. M. Whitehead

THE EXAMINING CHAPLAIN
The Ven. Norman H. V. Elliott

THE CHANCELLOR
Mr. Edward V. Davis

ARCHDEACON OF THE YUKON
The Venerable N. H. V. Elliott

THE WOMAN'S AUXILIARY
Mrs. Corinne Kenway, President
633 Franklin St., Juneau, Alaska

Mrs. Edwin Meier
U.T.O. Treasurer
812 F St.
Anchorage, Alaska

NON-PAROCHIAL CLERGY

The Reverend Arthur G. Fullerton, retired
19th and Landes
Port Townsend, Washington

The Rev. Gordon T. Charlton
281 Fourth Ave.,
New York 10, N. Y.

The design on the cover of this magazine is the work of Paul Eustace Ziegler. In art, it brings to Alaska the wondrous events and great characters connected with the Nativity of Our Lord and the Feast of the Epiphany.

The Blessed Virgin, who holds the Christ Child, is an Indian maid. A Fisherman, a Miner, and a Trapper represent the Wise Men who came from afar to offer their gifts and adoration. A fishnet, a screen of stately spruce trees, and towering, snowclad mountains form a lovely reredos. On either side stand members of that "glorious company of the Apostles" to guard the Holy Child.

The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest
of the
Missionary District of Alaska
of the
Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor
Miss Stella U. Burton, Business Mgr.

Subscription Price
One Dollar A Year

Please make checks and money
orders payable to

THE ALASKAN CHURCHMAN
(Box 441)

Fairbanks, Alaska

Entered as second class matter
at the Post Office,
Fairbanks, Alaska



JUNE, 1957

OPERATION YUKON EASTER

Easter Day, as we all know, is one of the great feast days of our church year. It is one of the days when all Episcopalians seek to receive the Sacrament and blessing of the Holy Communion.

In Alaska, that privilege is not always possible for our people, where over the years one priest has been responsible for several communities, separated by many miles of trackless tundra and forest.

This has been particularly true in the Fort Yukon mission which now includes the central village of Fort Yukon, a community of more than six hundred persons; and outlying villages of Steven's Village (one hundred and ten miles down the Yukon), Beaver (sixty-five miles downriver), Venetie, on the Chandalar (sixty-five air miles from Fort Yukon), Arctic Village (one hundred and fifteen miles to the north, in the foothills of the Endicotts), Chalkyitsik, on the Black River (fifty miles northeast), Circle (seventy miles up the Yukon),

and Eagle, on the Canadian border and nearly two hundred miles upriver from St. Stephen's Mission at Fort Yukon.

Never in the history of our work in Alaska have all these communities had the blessing of the Holy Communion on Easter—that is until 1957. This year, utilizing the wonderful help of the airplane, services were held in all eight communities before sunset on Easter Day.

The Rev. Thomas G. Cleveland, of Holikachuk, due for furlough, left his home at his Innoko River mission with the Bishop after Maundy Thursday services. Water standing on the ice of the Innoko indicated that ski landings on the ice were extremely limited, and it would be a month or more before the river would be sufficiently clear for a plane on pontoons to come to the village.

Early Easter morning, the Bishop and Mr. Cleveland left Fairbanks and flew in the BLUE BOX across the White Mountains, one hundred and five miles to Beaver. Mr. Cleveland remained there for service while the Bishop flew on sixty miles to Steven's Village, where all the people gathered in the little log St. Andrew's Chapel, for Easter Communion.

After a hurried TV dinner with Nurse-Evangelist, Miss Arlene Chatterton, Bishop Gordon flew back to Beaver and gathered up Mr. Cleveland for the one hundred and thirty mile flight to Circle. Here Mr. Cleveland again remained with layman, Mr. Bruce Kennedy, for a celebration of the Holy Communion. Bishop Gordon flew on one hundred and fifteen miles to Eagle where the BLUE BOX settled on the Yukon River ice, directly in front of St. John's Church, in time for Easter services for the people of the community there.

In the meantime, Archdeacon Eliott had flown in his plane from Fort Yukon to Arctic Village before Easter. Early Easter morning in the picturesque Bishop Rowe Chapel beside the snow covered Chandalar

(Continued on page 9)

ST. TIMOTHY'S, TANACROSS, LOOKS TO PAST AND FUTURE

By the Rev. Robert B. Greene

The idea that all good things must come to an end suggests that whatever follows is usually bad. This has not been the case here at Tanacross, this small, Indian village on the banks of the upper Tanana River. Something good, very good indeed has come to end here and it can never be recaptured. This something was a way of life, the way known mostly to the older people of our village. It was inevitable that the Twentieth Century would make its inroads on the "old way" as we call it here. But as this good thing has come to an end, something else that is good has taken its place. I want you to know what this is because it has the earmarks of a truly remarkable epoch.

Less than fifty years ago this part of Alaska was as primitive as could be found. Although the way of life was hard and often bitter, it was a good life. There was independence, strong family life, and good village government. This year of nineteen-hundred and fifty-seven sees an en-

tirely different mode of life. Teenagers drive automobiles; they have taken part on TV shows. What took place during this span of fifty years is told partly in the record of the Episcopal Church at Tanacross.



New St. Timothy's Church

Since 1912 St. Timothy's Mission has been a focal point in the lives of the people of Tanacross. Because of its consistent ministry the Mission has been in a position to accompany the people in this period of transition. In another article in this issue of the Alaskan Churchman, David Paul tells that when the missionaries first came, he heard the words and music of "Onward, Christian Soldiers." He relates that he did not understand the words because they were in a strange tongue. Forty years later David is being ordained Deacon in this same Church, his son is an experienced layreader, another son, an acolyte, another, an usher.

This is something of a new look for St. Timothy's. Heretofore, the Priest-in-charge was accustomed to conducting the services, lighting the candles, omitting some traditions of the Church because this was a "bush" village. But given the opportunity to serve, the congregation soon proved that church life could be here as it



Old St. Timothy's Church

is known in the average parish in the States.

The first sign of self-help came with the training of layreaders. Four layreaders received six months of instruction and now they alternate by pairs taking all of Morning Prayer and Evening Prayer. The Prayer Book is not a simple book to master and the degree of expertness these four have maintained is startling. There is a strange warmth in hearing Prayer Book English being read with an Indian accent. Every Sunday morning Logan Luke, 18, and his brother, John Paul, 16, read all of Morning Prayer. In the evening, Eldred, David's 21 year-old son and Frank Luke, the father of the two boys read the service of Evening Prayer.

girls. Easter Sunday they sang their first anthem and did a creditable job.

Several of the younger men are now acting as ushers: handing out programs, Prayer Books and hymnals, and keeping an eye on the smaller children.

These activities within the framework of church life are taken for granted in parish life in the States but in this village they offer a new medium of Christian education and sharing in corporate worship.

To strengthen the feeling of corporate worship the altar has been moved away from the wall so the Holy Communion can be celebrated from behind the altar, the Priest fac-



Rev. Robert Greene and Tanacross Layreaders

Seven acolytes have been trained and now take an active part of every service. The boys are well aware of the seriousness of their participation and they take their work with earnestness and faithfulness.

A recent addition has been a girls' choir composed of seven young school

ing the congregation. This enables the people to see the actions of the Priest during the celebration to remove the element of mystery which heretofore shrouded the Priest's actions when his back was turned to the congregation.

This new program has had its ef-

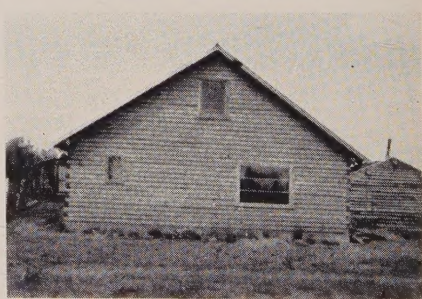
fect on church life already. There is definitely a new spirit in the village and church attendance, although always good, is much higher. And even more than increased numbers in church, there is this new spirit. The people are taking an active part in the services and now they can see for themselves that their role as laymen is important. The importance of the Priest-in-charge is lessened in respect to the feeling of dependence upon him to do everything. The ultimate goal of such a church program is to work toward the day when a white Priest will no longer be needed, that the village will be able to produce its own Priest and then the village will be in a position to make its fullest contribution to the Christian witness.



This new stability in church life is working its way through the rest of village life. The village grocery store which is supervised and operated by the Village Council, is doing a flourishing business and its books are sound. The Council, itself, is taking a renewed interest in village affairs. One all-important factor in the growing strength of the village is the spirit of cooperation and harmony between the mission, the village, and the school. The latter, an agency of the Bureau of Indian Affairs, has proven how very important this spirit of cooperation can be to village life. Mr. and Mrs. Walter Knappe, B. I. A. teachers here for the past three years, have added immeasurably with their willingness and ability to cooperate with the village and mission on the community level.

All of these factors are signs pointing to a new and happy way of life at Tanacross. The transition from the "old way" to the new way is not over yet but the crisis has been passed. What will happen in years to come is difficult to determine. Much depends on the economic resources of this area. Already three men from Tanacross have full-time jobs and several others have good prospects of year-round employment. It is possible that some of the younger people might move away if work becomes too difficult to obtain. But this is not their wish. Tanacross is their home and it has been a happy home for them. They have no desire to move to the cities unless it becomes necessary. This speaks well for the community. This is an indication that the many years of work of the mission, of the school, and of the people themselves is bearing fruit.

This has all the aspects of a success story. This will be a success story in years to come providing the same facilities and working relationships can be maintained. The program of the mission must be intensified to firm up the gains already made. This means a consistent ministry and sufficient support from friends of the mission in the States. Self-support is still a long way off for Tanacross and the future of St. Timothy's is primarily in the hands of those who support it. This is mentioned because it must be known that it is the friends of the mission in the States who have written this chapter with such bold hands. It is to these people who have contributed of their gifts that a great debt of thanks is owed.

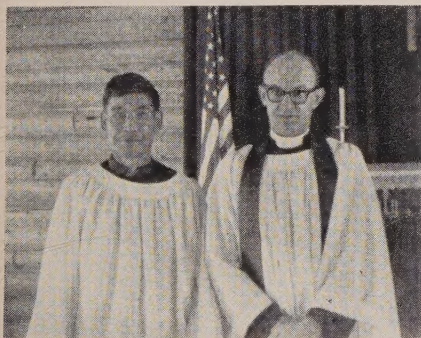


St. Timothy's Rectory

ATHABASCAN INDIAN TO BE ORDAINED

By the Rev. Robert B. Greene

A new clergyman is soon to be among the ranks of the ministers in the Episcopal Church in Alaska. As a rule most new clergymen in the Church here in Alaska are young men just out of seminary, anxious to put into practice their long years of training and education. But this new clergyman, to be ordained Deacon at Tanacross on Ascension Day, May the thirtieth, is no youngster. For David Paul, as far as we can determine, is about 68. David, is an Athabascan Indian, was born long before the days of birth certificates. To be more accurate, David reckons his age from his own observation. He remembers that during the old Rush of '97 he was old enough to pack a load all day, thus making him about eight or nine years old during the stampede as by native standards an eight-year old in the early days was counted upon to do his share of the work.



David Paul and Mr. Greene

David has been working hard all his life—for his family, for his people, and for his Church. He knows well the hardship of life as only an early Alaskan can know it. For David grew up in a time when rifles were almost unknown, when matches were only the prized possession of a trapper from the "outside" and when sugar, tea, and tobacco were just being introduced into the native villages of the Interior. The task of living itself was hard work when David was a young man. To feed, clothe, and

shelter his family meant privation and struggles. But with this David raised a large family although the loss of his first and second wife deprived him of the help and companionship so necessary in bringing up their children. Coupled with his duties as a father, David has always taken a strong lead in village government and for thirty years has served as the only Layreader at St. Timothy's.

In the early history of the Church in Alaska, the role of layreader was something more than the usual conception. In many instances and certainly in the case of David Paul, the layreader is a combined lay minister, interpreter, guide, sexton, and one-man vestry. In the absence of a Priest, a layreader often baptized and buried, knowing full well that it might be months before a Priest could visit a village. This describes a part of David's thirty years of service to the Church.

With all this, David's vocation lies perhaps in an abounding faith and an acute awareness of the presence of God. That he is a real spiritual leader of his people is unmistakable. As an ordained deacon David will continue to serve in this capacity yet be able to extend his influence over his people. To this must be added the fact that as an Indian, he fully understands his people and can communicate the Gospel more fully than any white person.

At present David is the storekeeper of the Village of Tanacross Native Store. In time, it is hoped that a successor can be found to free David for full-time Church work.

Enthusiastic plans are being made for youth conferences to be held in both Alaska Convocations this summer. In June our SE young people will gather at Sheldon Jackson School as they have for two years past, and in July for the first time the young people of the Interior will get together for a camp at King's Lake, near Anchorage.

WHEN JESUS CAME TO TANACROSS

By DAVID PAUL

Layreader, St. Timothy's, Tanacross

I heard a lot of people talk about Archdeacon Drane (Ed. Frederick B. Drane, formerly Archdeacon of the Yukon). A lot of Indian people talking about him, what he did for his work and God when he lived down at Chena. And he carried his one 30-30 gun and he carried his own dog and he pack his little lunch and his sleeping bag and hand ax, just enough to build his fire with. And what I heard a lot about him from a lot of people that he carry his Bible right in his hand when he coming in the village. A lot of people talk about him that he stay in Indian village and he eat the same food as the Indians. There was some kind of hard trail from Healy Lake to Tanacross, just like rabbit track. It hard trail but he knows direction and he come up to Mansfield, Tanacross, Tetlin, Northway, and other villages. I put this story about him because people talk about him more because he work for a long way and alone too on hard trails with thick brush.

One fall I go down to Healy River.

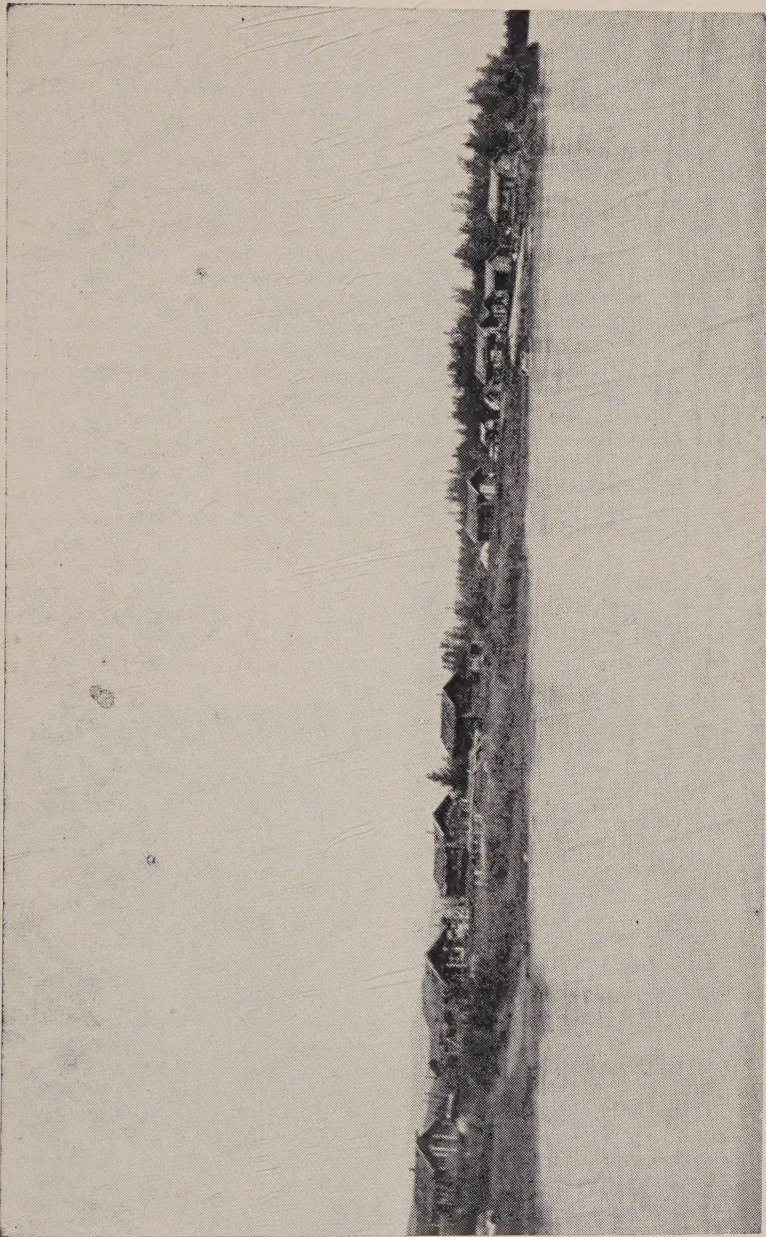


David Paul

He meet me there with Mr. McIntosh (Ed. former Priest of Tanacross). That was fall-time, about 1918 and I met him there. He just tell me that I got to come back home with him anyway. When we start from the Healy trading post we start about 1:00 in the afternoon. When I get to Healy Lake, ice was very thin. The lake was deep in the middle and it look like we have hard time to get across the ice because it was too thin. When we can't cross bad ice, I left my pack to make myself light because it very thin ice. And I told back to Archdeacon Drane, "you throw ax across thin ice and I get long pole."



David Paul and Archdeacon Drane Walking 100 Miles from Big Delta to Tanacross



Tanacross Village

Then I bring back found poles and connected them and told Archdeacon to lighted himself. Then he come across OK and Mr. McIntosh, too. Then we cross Healy Lake and come to Healy Creek and stop with Chief Healy camp and stop one day with them. Chief Healy feed us one day we stay his camp. But Mr. Drane bring just enough biscuit to last on trail to Tanacross so we eat there with Chief Healy. And then we start to Tanacross and it took three days, last day it take long walk to get home. And when we get Mansfield Lake (Ed. near Tanacross) it get a little dark and I see some black spots on lake that was open water. We have to go around lake because we had no light. I think about them danger past and Mr. Drane think that the Lord will take care of us and we gone over danger place and not get our feet wet. And I thought myself that I scare a little bit but I think that Mr. Drane trust in the Lord so I not scared myself.

In 1912, fall-time first missionary come here to Tanacross. Mr. Betticher, Mr. Tatum, and Celia Wright and Miss Graves, that's first missionary we have here at Tanacross. We didn't have any home at Tanacross by that time. We heard missionary come up with pole boat and we all come down from Mansfield to see them. But we have homes at Mansfield (Ed. about seven miles from Tanacross, the original home of the Tanacross people) so we got to get to Tanacross every Sunday for church. We always walk seven miles to church until we all build home here at Tanacross. The missionaries stay with us all winter and next spring it was time to plant things. The missionaries want to show us how to plant vegetables. We want to break up the ground and we had some plow and we got no horses to pull plow. So we hitch up eleven men like double harness and they pull plow and we plant turnips, potatoes, and carrots in community garden. Since then we always make gardens here at Tanacross.

By that time it hard to get mail and Miss Graves say, "David, I want

to see 'dina-cla'" thats mean letter. Miss Wright want to see 'dinacla' too and I don't know this. I never thought I would be like that but now I looking for 'dina-cla' myself always!

When first missionary come up we hear some hymns and we hear "Onward, Christian Soldiers". I think that wonderful hymn. At first I don't know the words but I think that sometime I could sing it for my own people. I do it now but at first I never thought I could.

In 1927 Arthur Wright was here with us and when he got to go to Nenana, they look like he kinda worry about this people. And he asked me two or three weeks before he go he want me to take care of the church while no missionary here. And he asked me about that I said "I don't know how to make church". And he looked like some sad, a little sorry. And next time he have church he said in church "When I go I give someone church key". I don't think that it was me. And when he was in boat ready to go he hand me key. And I don't say nothing but I took the key out of his hand and put it my pocket when after he go I have



Eldred Paul, Dog Racer,
Lay Reader, and son of
David Paul

a little hard time when I make church but I wished the Lord to help me and He did. That time I know only Lord's Prayer, Creed, and General Confession. No other thing I know that time. And sometime I get spare time noon-time or night-time—I just got the Prayer Book and try to study hard to learn the prayers. I had no school but I make my own school. When I study the Prayer Book I asked someone the words I don't know but sometimes I ask Silas Solomon (of Tanacross) because he know the words. When I make my own school I don't have much time. Since I young man I raised two families so I don't have much time to make my own school more and more. Then I got some kind of sick and I not well man for few years. So trader in the village, I go his store. Man told me "you look sick and you know what get you well?" I say I didn't. He tell me to get a bottle of whiskey and you get well. And right there I think I see two men, one man right along sides trader. And I begin to think one man say I should take whiskey and other one say it no good. Right there I make my mind work right. Right there I fight myself and I don't know what to do. When I think about whiskey something go in my heart and tell me go home and don't listen to this stuff. And when I went home nobody home and I kneel right down at the table and talk with the Lord just like some man I could see. And I tell Lord what shall I do to get well. Should I buy whiskey to get well? Just tell me. By that time I feel something go into my head to say I shouldn't take the whiskey but I should take the Lord. And I get better like before and I trap like before and my wife and I get enough fur to buy groceries for the winter.

... YUKON

(cont. from pg. 1)

River, in the shadow of countless rugged peaks, the great Sacrament of the Church was celebrated by the Archdeacon for these devoted servants of the Lord.

Following this service Archdeacon

Elliott flew ninety miles to the isolated Indian village of Venetie, where again in the Hudson Stuck Chapel the historic beauty and strength of the Lord's Supper was shared with the whole community, where community and church are one.

Then Archdeacon Elliott, with a refueling stop at Fort Yukon, for pilot and plane, flew on to Chalkyitsik, a little log-cabin community nestled on the Black River, for the final service of the vast Archdeaconry of the Yukon, which on Easter Day, 1957, with the help of modern invention, had received the blessing and strength of the Church. Such an Easter is a rare privilege here in the wilderness, but is a simple further illustration of the missionary outreach of the Church in answer to our Lord's command to "Go Ye into all the World."

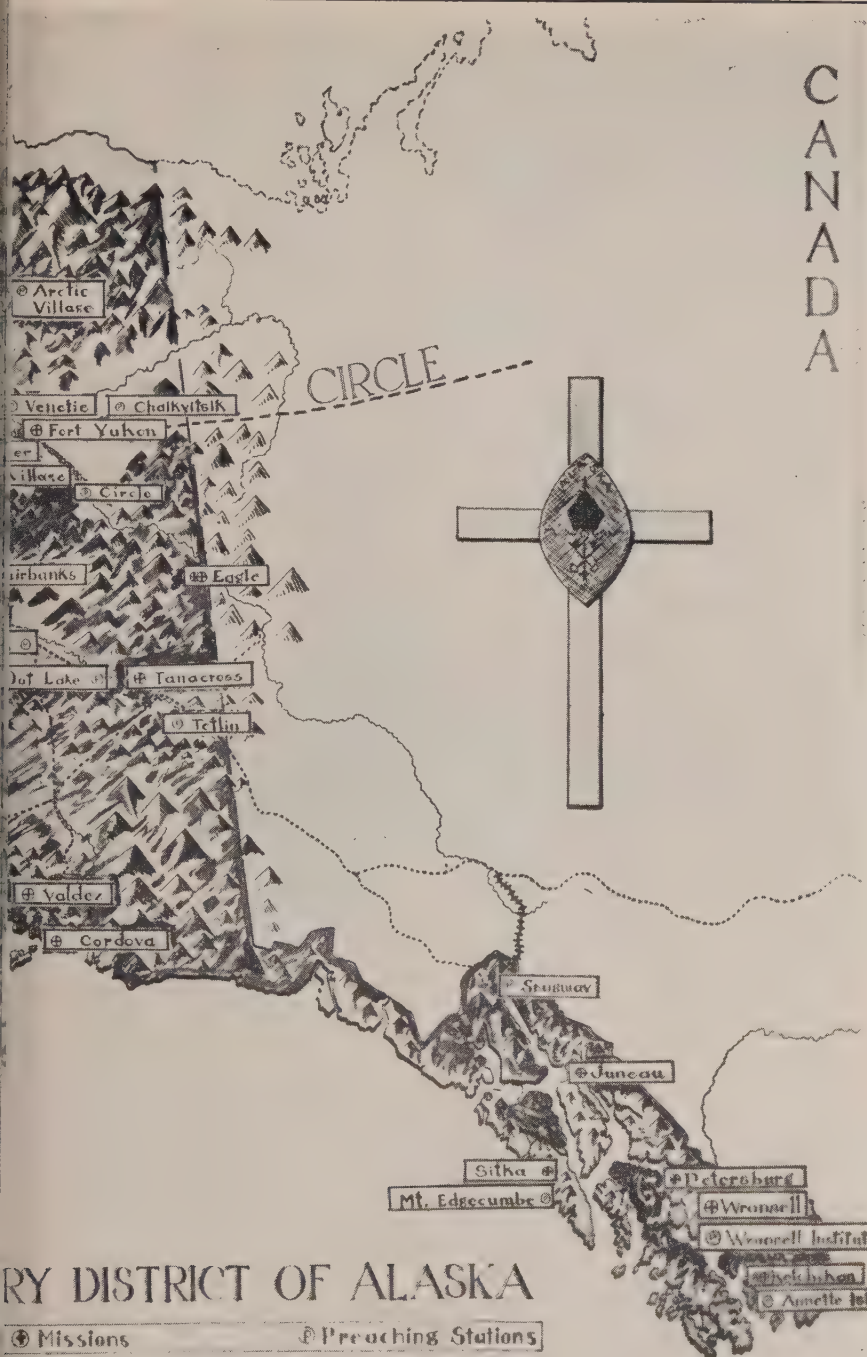
Captain George S. Glander of the Church Army who has been stationed at St. Matthew's Mission, Beaver, left on regular furlough in mid-May. At the same time Miss Arlene Chatterton, Nurse-Evangelist at St. Andrew's Mission, Steven's Village, departed for the States on furlough also. This is no coincidence because Capt. Glander and Miss Chatterton will be married on June 22nd and will return as man and wife to carry on the work at Beaver late in the summer. We congratulate George and Arlene and wish God's richest blessings on them.

We announce the arrival of Miss Mary Laura Mendelsohn on April 30th in Fairbanks. Little Mary is the first child of the Rev. and Mrs. Randall Mendelsohn of St. John's-in-the-Wilderness. Mother and daughter returned home to father with Bishop Gordon in the "BLUE BOX" on May 7th.

Ellen Douglas Cleveland joined Tommy, Johnny, and Sarah in the Tom Cleveland household in Groton, Mass. on March 27th. Like Randy Mendelsohn Tom was not present for the arrival, but he joined his family for furlough on April 23rd. They will return to Holikachuk in mid-August.



CANADA





Archdeacon of the Yukon

Th Rev. Norman H. V. Elliott has been appointed by the Bishop to serve as Archdeacon of the Yukon. With headquarters at Fort Yukon the new Archdeacon will have general oversight of the outstation missions in the Fort Yukon area. These include the villages of Steven's Village, Beaver, Venetie, Arctic Village, Chalkyitsik, Circle, and Eagle.

Archdeacon Elliott came to Alaska from the Virginia Seminary in 1951. He served first at St. Mark's Mission, Nenana and later at St. Stephen's,

Fort Yukon, St. Paul's, Eagle, and St. Matthew's, Fairbanks. In addition Archdeacon Elliott served as supply priest for several months in Anchorage, Ketchikan, and Sitka, so he has had a wonderfully rich and varied ministry in the Territory.

With this background and with his experience as a pilot Norman Elliott is splendidly qualified to follow in the footsteps of such men as Hudson Stuck, Frederick Drane and John Bentley in the historic post of Archdeacon of the Yukon.

THE CHURCH OF THE HOLY TRINITY
INVITES YOU
TO
AN EASTERTIDE

PREACHING - TEACHING MISSION

TUESDAY - WEDNESDAY - THURSDAY

May 4, 5, 6,

7:30 p. m.



MISSIONER

THE REV. LEE W. STRATMAN

Priest-in-charge, St. Peters-by-the-Sea Episcopal Church
Sitka, Alaska

QUESTIONS - ANSWERS

PREACHING SINGING TEACHING DISCUSSION

OPERATION ORDINATION!

By the
Venerable Norman H. V. Elliott
Archdeacon of the Yukon

On February 22nd the air force of the Missionary District of Alaska consisting of "The Blue Box", piloted by Bishop Gordon, and "The Light of the North", piloted by the Rev. Norman Elliott, converged on the snow covered air field at Tanana—located near the junction of the Yukon and Tanana Rivers. From Fairbanks the Cessna 170 "The Blue Box" brought the Rev's. "Sandy" Zabriskie of St. Matthew's Church, Fairbanks, and Carter van Waes of St. Peter's Church, Seward. The Piper Pacer "The Light of the North" from Fort Yukon, flying the Arctic Circle route, brought the Rev. "Randy" Mendelsohn from Allakaket. The occasion calling forth such a display of air power and clergy was the ordination of the Rev. Coleman Inge of Tanana to the priesthood scheduled for Sunday, February 24th.

The two days prior to the ordina-

tion were filled with activity. For the clerical guests, they provided an opportunity for relaxation and long discussion of the type peculiar to clergymen; but for the people of Tanana, they were days of cooking and coffee-making as all generously extended their warm welcome. For the ordinand and his bride of a few days, they were hectic days of preparation filled with heroic and successful efforts to keep smiling as their home became a village "Grand Central Station." The pre-ordination climax was reached on Saturday evening when a turkey dinner was served at the home of Mr. and Mrs. Richard Francis, the school teachers, followed by a dance at the Community Hall.

On Sunday morning the clergy and choir, wind whipping their vestments, processed to the crowded Church of St. James' and the great and ancient Service of Ordination began. The sermon was preached by Mr. van Waes; the Ordinand was presented



Alexander Zabriskie, Anne Inge, Coleman Inge, Bishop Gordon,
Randall Mendelsohn, Norman Elliott, and Carter van Waes
at Tanana



Anne and Coleman Inge, married February 9th in Mobile, Alabama, photographed February 24th in Tanana, Alaska!

by Mr. Mendelsohn; the Epistle was read by Mr. Alfred Grant, Chief of the village; the Gospel was read by Mr. Zabriskie; and Mr. Elliott prayed the Litany. The voices of the people were raised in the grand ordination hymns, and a holy spirit of joy and praise radiated through the church.

The Service ended, a reception was held in the Parish Hall by the Woman's Auxiliary; movies were taken by Mr. Don Bullock of Radio-TV Station KFAR who had flown to Tanana from Fairbanks to be present at the Service; and the visiting clergy prepared to depart. Soon, the new priest and his wife were able to return to the sanctuary of normal, private, lives; but for the clergy guests it was but the successful completion of Phase I of "Operation Ordination" as the planes were warmed up and made ready for a journey to a second ordination.

Tossed and buffeted by severe winds, the planes of the Episcopal air force soared upward and westward across the mountains into the valley of the Koyukuk River to a tiny village—a speck of civilization in a vast wilderness—Huslia. Landing on the river ice, the planes were greeted by the entire village population led by the Rev. Patterson Keller, soon to be ordained to the Sacred Order of Priests. Once again the warm welcome of the people to their Bishop and guests was expressed in wholehearted and manifold ways. The guests were entertained with dinner at the home of the school teachers; and the little log cabin which serves as the rectory was constantly filled by an ever-changing host of callers. That night, Mr. Mendelsohn and Mr. van Waes were billeted at the school, while the rectory housed the Bishop, two priests, and a deacon. Mr. Keller slept comfortably on a bunk; the Bi-



The Episcopal Air Force and Norman Elliott, Randy Mendelsohn, Patterson Keller, Carter van Waes, and Sandy Zabriskie on the ice of the Koyukuk River at Huslia conducting an essential part of an Alaskan winter ordination—"fire potting" the airplanes—temperature twenty-five below!!



Combined Community Hall and Chapel of the Good Shepherd, Huslia

shop and Mr. Elliott vied for space for their sleeping bags on one small bed; and Mr. Zabriskie tossed and groaned upon the floor when his air-mattress became just "mattress" due to a faulty valve! For much of the following day the clergy clung to the protection and warmth of the cabin as a bitter twenty-five miles per hour wind swept through the village. Not so the Native people of Huslia. Over wind-swept and hard packed trails, across frozen lakes and streams, through woods and brush, they drove their dog-teams from their trapping camps—for some a distance of seventy miles—to be present and to be a part of the Ordination of their Deacon to the Priesthood. And that evening they were present.

In the log building which serves as both Community Hall and Church they, too, lifted their voices in the grand hymns of Ordination. The portable organ "played" by Mr. Elliott could not discourage their glad voices. Mr. Zabriskie preached the sermon; Mr. Elliott presented the Ordinand; Mr. van Waes read the Epistle; and Mr. Mendelsohn prayed the Litany. And then, as at Tanana, the great and ancient Service of Ordination gathered all together as Bishop and Priests laid their hands upon



Huslia Rectory

the Ordinand ordaining him to their sacred fellowship.

Two Ordinations—one in a frontier town, the other in the dwellings in the wilderness—yet the same Service; the same holy spirit of joy, praise, and devout thanks to God.

On February 26th, the two planes of the Episcopal air force sped on their separate routes—the Cessna to Fairbanks, the Pacer to Allakaket and Fort Yukon—and in two communities two new priests ministered to the needs of their people. On schedule the Mission had been accomplished.



Mother and Child at Huslia

HISTORIC FT. YUKON HOSPITAL CLOSES JULY FIRST



Staff of the Hudson Stuck Memorial Hospital: Bishop Gordon, Susan Lewis, Harriet Keefer, Margaret Merrell, Susan Carter, Bertha Mason, Dr. Jones.

The Hudson Stuck Memorial Hospital, operated by the Episcopal Church at Fort Yukon since 1917, will close July 1, 1957. This action has been taken by the Church simply because there is not sufficient money available to operate the institution.

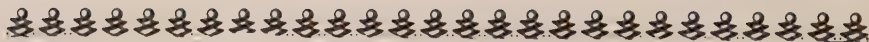
This does not mean that the Church has cut its appropriation for the medical work at Fort Yukon. For a great many years the bulk of our operating budget has come from contracts with the Bureau of Indian Affairs for care of tuberculosis patients. This amounted to almost forty thousand dollars in 1955.

Effective this year, a change in policy in the BIA, has resulted in the transfer of all the patients from contract hospitals, such as Hudson Stuck, to government hospitals in Anchorage and Sitka, and to contract hospitals in the Seattle area. This means that the bulk of the operating income of the Fort Yukon Hospital has been

cut off with no real hope of any other substantial help.

At the same time as a result of new drugs and modern medical care the number of TB cases in Alaska have drastically declined, and the happy trend is that there will be fewer and fewer TB bed patients from year to year, thus making one of the primary needs for which the Hudson Stuck Hospital was founded no longer necessary.

There are still many medical needs in the Fort Yukon area and the Church will continue to maintain a clinic in the community for a time at least. Happily Dr. Jones has agreed to remain at Fort Yukon as Physician-in-charge of the clinic and Miss Harriet Keefer, PHN, will remain on our Fort Yukon staff as nurse. The hospital building will be closed and clinic quarters will be set up in the mission building which will also house the staff. It is hoped that friends of the work at Fort Yukon



The Rev. Grafton Burke, M.D. Founder of the Hudson Stuck Memorial Hospital and Physician-in-Charge until his death in 1937



will continue to remember us since the operation of the clinic will be expensive and there will be little money coming in from government sources since we will no longer have bed patients. The operation of the clinic will largely finally depend on our ability to finance it.

Miss Margaret Merrell, who has served as Secretary-Treasurer of the hospital will also remain at Fort Yukon as Secretary-Treasurer of the Clinic and also to serve as religious education worker for St. Stephen's Mission in its ministry to the six hundred inhabitants of Fort Yukon.

Of the other staff members Miss Bertha Mason, R. N. resigned her position at the hospital some weeks ago and is now working in Fairbanks. Miss Susan Lewis, R. N. goes on regular furlough this year, and Miss Susan Carter, PHN will be transferred this summer to Venetie on the Chandalar River to serve as Nurse-Evangelist there.

There is no sense of failure in the closing of the hospital. In the devoted hands of Dr. Grafton Burke its medical mission brought untold blessing and help to the people of the Yukon Valley. Countless lives have been saved through the years and better health conditions have been brought to our people.

Conditions have changed since Dr. Burke first came to Fort Yukon in 1908. First of all air travel has made the medical care of such centers as Fairbanks available to all. Then modern medicine has solved many of the pressing problems facing our people in the early years of this century, and the vast strides made in recent years in the control of tuberculosis has changed the whole medical picture in the native villages in Alaska.

This does not mean that there is not a great medical task at Fort Yukon; nor does it mean that the hospital would not play an important and vital part in the life of Fort Yukon and the whole Yukon Valley were it possible to keep it in operation. There is much that could be done and there is much that we would like



Altar in St. Stephen's Church,
Fort Yukon with Beaded
Moosehide Hanging

to do were it possible for us to take on the task.

However, to continue the operation of the Hudson Stuck Memorial Hospital on a minimum basis with church funds would require the closing of at least five other evangelistic mission stations in order that funds might be diverted to Fort Yukon. This is a price that we are not willing to pay, and one that we have no right to pay.

The work of the Church will truly go on in Fort Yukon; yea, it is entirely possible that the work of the church may make a much more telling impact on the spiritual life of the community with our staff relieved with the great institutional responsibility there. All members of the staff will be freer to give time to the immediate spiritual needs of the community, and at the same time through Dr. Jones and Miss Keefer the critical medical needs of the community will be cared for. Patients needing hospitalization will have to be cared for elsewhere, but that is true in many communities in Alaska, and this need will be met somehow.

Surely the medical ministry of the

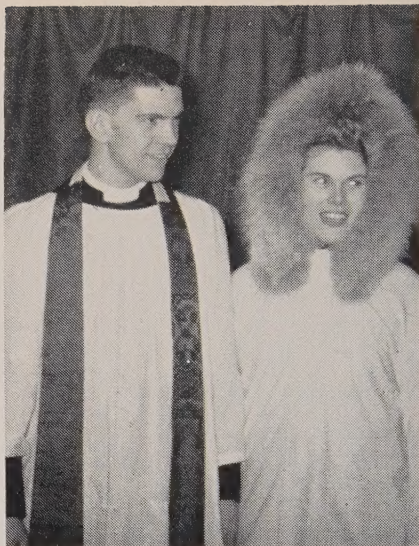
Church at Fort Yukon is a monument and the lives of many who are alive today in the area stand as a living memorial to Dr. Burke, Archdeacon Stuck, Bishop Rowe and countless doctors and selfless nurses who have given of their time and talents in a truly sacrificial way that others may live. These sacrifices were surely not in vain, and we ask that God may bless and use those to whom He commits the task at Fort Yukon today that His people may be served and His will be done there.

TOM OSGOOD TO SUCCEED REV. REINERS AT KOTZEBUE

Mr. Thomas M. Osgood, a senior at the Church Divinity School of the Pacific, has been appointed by the National Council to succeed the Rev. Alwin Reiners, Jr. at St. George's-in-the-Arctic Mission at Kotzebue.

Mr. Reiners goes on furlough this summer with his family and does not plan to return to Alaska. We are deeply grateful to him for laying wonderful foundations of the beginning work in Kotzebue, and truly he has created a living memorial in this Arctic community.

Mr. Osgood, originally from Michigan, but a Candidate from Alaska, is married to the former Judy Hubbard, daughter of the Bishop of Spokane, and they have one son, born last fall.



Al and Joanne Reiners

Tom is a graduate of Milton Academy and Yale College and will serve as a good buffer for our present Harvard and Princeton clergy in the District!

Tom will graduate from the Seminary in early June and will be ordained Deacon by the Bishop of Spokane for Alaska on June 23rd, and the whole family will come to Alaska in July. We wish God's every blessing on them in their ministry here.



Kotzebue

PARISHES

| | | |
|-----------|---------------|--------------------------------------|
| Anchorage | All Saints' | The Rev. Malcolm H. Miner |
| | | Miss Caroline W. Templeton, DCE |
| Fairbanks | St. Matthew's | The Rev. Richard T. Lambert |
| | | The Rev. Alexander C. Zabriskie, Jr. |
| Juneau | Holy Trinity | The Rev. Samuel A. McPhetres |
| Ketchikan | St. John's | The Rev. J. Kenneth Watkins |

MISSIONS

| | | |
|--------------------|-----------------------------------|---------------------------------|
| Allakaket | St. John's-in-the Wilderness | The Rev. Randall P. Mendelsohn |
| Anchorage | St. Mary's | The Rev. Philip E. Jerauld |
| Anvik | Christ Church | The Rev. Glen M. Wilcox |
| Beaver | St. Matthew's | Capt. George S. Glander, C.A. |
| Cordova | St. George's | The Rev. Lewis Hodgkins |
| Circle | Trinity | Mr. Bruce H. Kennedy |
| Eagle | St. John's and St. Paul's | The Archdeacon |
| Fort Yukon | St. Stephen's | The Rev. Walter W. Hannum |
| | | The Ven. Norman H. V. Elliott |
| | Hudson Stuck Memorial Hospital | Dr. W. Burns Jones, Jr. |
| | | Miss Harriet H. Keefer, P.H.N. |
| | | Miss Susan E. Carter, P.H.N. |
| | | Miss Susan C. Lewis, R.N. |
| | | Miss Margaret H. Merrell |
| Huslia | Good Shepherd | The Rev. Patterson Keller |
| Holikachuk | St. Paul's | The Rev. Thomas G. Cleveland |
| Ketchikan | St. Elizabeth's | The Rev. Cameron Harriot |
| Kivalina | Epiphany | Mr. Milton Swan |
| Kotzebue | St. George's-in-the Arctic | The Rev. Alwin Reinert, Jr. |
| Minto | St. Barnabas' | The Rev. Richard F. Simmonds |
| Nenana | St. Mark's | The Rev. Lee W. Stratman |
| Petersburg | St. Andrew's | The Rev. Albert J. Sayers |
| Point Hope | St. Thomas' | The Rev. Rowland J. Cox |
| | | Mr. Donald Oktollik |
| Seward | St. Peter's | The Rev. Carter van Waes |
| Shageluk | St. Luke's | Miss Jean E. Aubrey, P.H.N. |
| Sitka | St. Peter's-by-the-Sea | The Rev. Henry H. Chapman |
| Stevens Village | St. Andrew's | Miss Arlene B. Chatterton, R.N. |
| Tanana | St. James' | The Rev. Coleman Inge |
| Tanacross | St. Timothy's | The Rev. Robert B. Greene |
| Valdez | Epiphany | The Rev. Robert Grumbine |
| Wrangell | St. Phillip's | The Rev. Hugh F. Hall |

OUTSTATIONS

| | | | |
|----------------|-------------|---------------|--------------------|
| Annette Island | Nome | Rampart | Palmer |
| Arctic Village | Chalkyitsik | Point Lay | Skagway |
| Big Delta | Dot Lake | Mentasta Lake | Tetlin |
| Bettles | Hot Springs | Mt. Edgecumbe | Venetie |
| | Hughes | Noatak | Wrangell Institute |

